

Vol. 60—No. 10

OCTOBER, 1915

Pacific Theo Seminary 215

# BIBLE SOCIETY RECORD



THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK

Archaeological  
Seminary  
Berkeley, Calif.

## Search the Scriptures

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WHEN Christ referred the Jews to the Scriptures he sent them not to a mere reading but a careful and considerate search; for he said not “Read the Scriptures,” but *Search the Scriptures*. Since the sayings relating to him required great attention (for they had been concealed from the beginning for the advantage of the men at that time), he biddeth them now dig down with care that they might be able to discover what lay in the depth below. These sayings were not on the surface, nor were they cast forth to open view, but lay like some treasure hidden very deep. Now he that searcheth for hidden things, except he seek with care and toil, will never find the object of his search. For which cause he said,—  
*Search the Scriptures.*

S. JOHN CHRYSOSTOM (Born 345, died 407 A.D.),

Archbishop of Constantinople.

Homily XLI.—On the Gospel of John.

# An Emergency Appeal

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THE AMERICAN BIBLE SOCIETY is in immediate need of \$150,000 in special gifts from churches and individuals if it is not to come to its Centennial next spring with its Reserve Funds exhausted and forced to a calamitous retrenchment of all its work at home and abroad.

Last year its budget was cut 10 per cent, and this year its appropriations were still further reduced by nearly 20 per cent.

This means refusing Scriptures to thousands of people who are hungry for them. Every field of the Society, save Mexico and the Turkish Empire, is calling for advance.

Even with enlarged resources we could not supply the demand in the Far East and South America.

The Board of Managers, therefore, asks one thousand churches or individuals to give \$100 each, and for fifty \$1,000 subscriptions, before December 31, 1915, if possible.

The Society's issues last year amounted to 6,406,323 volumes, a total far in excess of anything in its history, and giving some idea of the world need for the Scriptures.

Ought not our people, free, in so large measure, from the sorrow and strife consuming the energies of Europe, to strengthen immediately the resources of this Society, which they established nearly a Hundred Years ago, so that it can take up this burden now laid as never before upon it? This is no time for a famine of Bibles or a scant supply.

*The impression prevails, far and wide, that the Society is rich.*  
THIS IS NOT THE FACT. It is true that during the last decade the Society has received two very large legacies. The gift of Mrs. Russell Sage of \$500,000, under the condition upon which it was given, and through the generous contribution of the American people, brought into our treasury One Million Dollars as a permanent endowment. This added to other trust funds, the interest on which alone can be used in the Society's work, yields an annual revenue of \$75,000. This would conduct the present operations of the Society

for only about two months. The Society has no other endowment or trust funds.

Unrestricted legacy gifts have been held as a Reserve Fund, and used as sparingly as the urgent demands would permit. But these demands have been very pressing, especially in the Far East, and in the United States where new conditions required the creation of nine Home Agencies during the last decade. These Home Agencies alone have necessitated the expenditure of over \$100,000 a year.

The Board of Managers felt it a duty not to withhold the use of the money to supplement the annual income when it was a question between using it, and absolutely refusing to supply the Scriptures needed for this world demand. As a result, the larger part of these unrestricted legacies has been used.

We are thus brought face to face with a critical situation. To meet it there is needed, first of all, a revival of that spirit of faith and prayer which the Society, throughout its history, has recognized as its greatest support; and then, the immediate co-operation of all who love the Holy Scriptures.

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This appeal was adopted by the Board of Managers at its stated meeting, October 7th. The unusual delay in the appearance of the RECORD has been due to the importance of adding this Emergency Appeal to what was already in print. On page 161 will be found the usual note commenting on the receipts from the four principal sources.—EDITORS.

# BIBLE SOCIETY RECORD

VOLUME 60

OCTOBER, 1915

NUMBER 10

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## Around the World for the Centennial

### X. Half Way

William Ingraham Haven

(Illustrations from photographs taken by the writer)

**W**



DIVING FOR COINS

E did leave Manila in a whirl. I had expected to have three or four more days there, but in war time you have to take a boat when you can get it. We debated over and over again whether we should turn back, but the authorization of the Board of Managers to go

was Chinese, but the captain and his officers were British. Once again a glorious sunset lit up Manila bay, and most reluctantly we said good-bye to these American waters. If as a nation we are to rule lands afar from our continental area, and attempt to incorporate into our national system a political world relationship, we could ask for no greater opportunity than has here been given to us. I feel that my two Philippine articles have utterly failed to give a true picture of the charm and the need of development of these wonderful Islands. They need everything, and, above all, they need the American spirit of education and enterprise. There is no colonial rule here in the Far East that has done more for the physical and intellectual and moral well-being of the people, as contrasted with the agricultural and commercial development of the land, than the American government of the Philippines. Many out here fear serious disorder if its influence is removed. An old resident of the Islands on this boat says the Moros and Igorottes would overrun the land if the strong arm of the United States were removed or that the people would have no protection from the great planters and that Mexican conditions under the Cientificos would prevail.

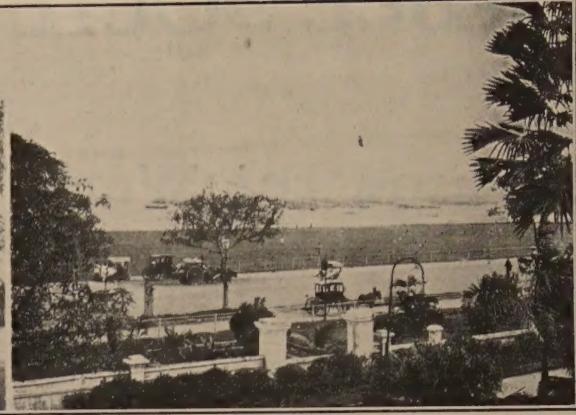
For all our talking on deck and all our thoughts and reflections, the ship keeps on. The sea is as glass, the flying fish flash in the sun, and we spend our time hunting up the longitude of New York to see how near we are to half way round. New York is  $74^{\circ}$  west and Manila is  $120^{\circ}$  east; not so very far from antipodal, but we really must almost get to Singapore before we have reached our half-way turn.

The stewards are putting racks on the table. What can that mean? We have only a night to Hongkong. Well, we find out. How it did roll! I never knew such a night. It was impossible to sleep. My bunk was at right angles to the course of the ship, and I shot in and out of it all night. Glad enough I was to see the morning and the familiar harbor and to have rest from my enforced gymnastics.

on, following providential indications step by step, led us to keep to our programme. We had hoped that there might be some ship going directly to Singapore, so that we might omit the going back to Hongkong. There is a Spanish mail, but only once a month, and one had recently gone. There sometimes are ships from Zamboanga, by way of Borneo, but we could make no connections. I had given up Siam, for shipping here had been so disarranged that this was out of the question; so down at Iloilo, in a little sleepy telegraph office, the sun outside a glare, and the window in the deep shadow, I paid for a cable to Bangkok, to be taken at sender's risks. It takes faith to pay out your *pesos* in such a spot with the hope of reaching the land of the White Elephant. The cable got through, however, and faith was justified. There being no other way, and nine or ten days at the other end depending on our going, off we went. The boat turned out to be the "Chin-hua," the same craft on which I had toured the southern islands. It had discharged some of its cargo at Manila and taken on other, and was bound for Hongkong. How amazingly these British ships weave the fabric of trade and commerce the world around! Here in these United States Islands, as everywhere else, they are an essential of civilization. The seamen and all the service of the ship



GIRLS' MISSION SCHOOL, SINGAPORE



LOOKING OUT FROM "RAFFLES"

We just made our connections. We landed, went again to the Provo Marshal and got our permit to leave, and after tiffin went out by launch and boarded the P. & O. boat, the "Nubia," lively with British soldiers singing "Tipperary," and with all the bustle preparatory to sailing. Lighters were alongside, one with a picturesque crew from the "Nile" which had just been lost in the Inland Sea of Japan. Our own crew, in their strange Indian costumes, some of them with beards dyed red (they had been to Mecca), looked like a lot of pirates. Altogether, it was an exciting occasion. But an hour or so later, well out on our south-bound journey, as we went down to afternoon tea and English currant-cake, and at dinner, as everyone turned out in regulation evening tuxedos, we felt that even the China coast, with its "rakish brigantines" and "snickersnees," had been reduced to the level of British orderliness.

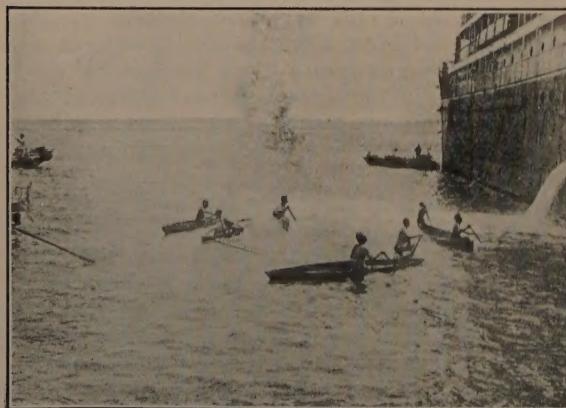
I had a birthday on this South China Sea, but as I did not wish to intrude so notable an event on the routine of the ship, the day passed with no birthday cake save the inevi-

table currant-cake of afternoon tea and no tapers save the soft light of the stars of these southern heavens.

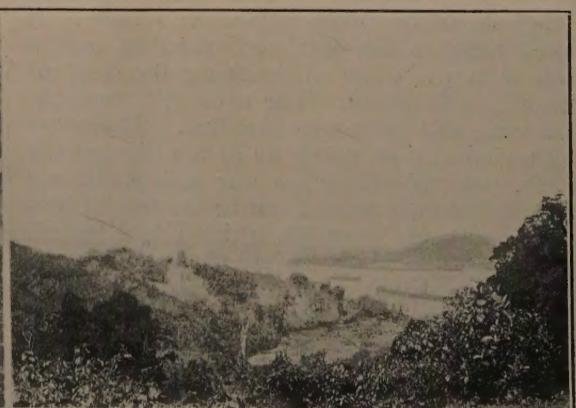
Bishop and Mrs. Eveland of the Methodist Episcopal Church were with us, his episcopal jurisdiction covering the Philippines and Malaya, with churches and schools and hospitals and like institutions in Borneo and Java and Sumatra and the Malay peninsula, as well as in Manila and the regions round about; and right good company they were. It was interesting on the Lord's Day to hear him read the service and pray for "our gracious king."

In these days of international travel and of church federations, national and international, why could not some book of "Common Prayer" be prepared and agreed to which could be used on all ships on all seas, as the Bible serves us all, of all creeds and lands and people?

Aided by a strong coast current, this stretch of our journey is almost over. Very quietly and most delightfully we have passed our "Half Way," and are in the harbor of Singapore, really homeward bound. Here are the



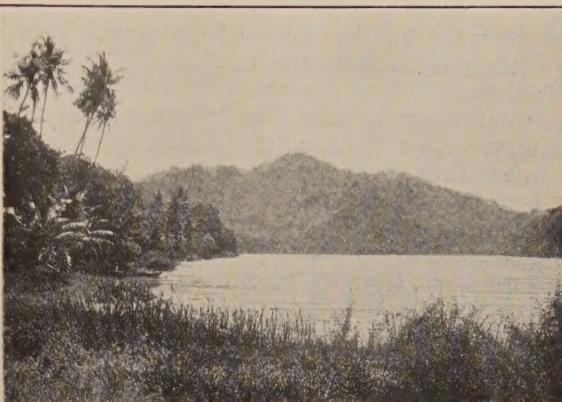
ALONGSIDE OUR SHIP, SINGAPORE



HARBOR OF SABANG



A SUMATRA ROAD



A LAKE IN SABANG

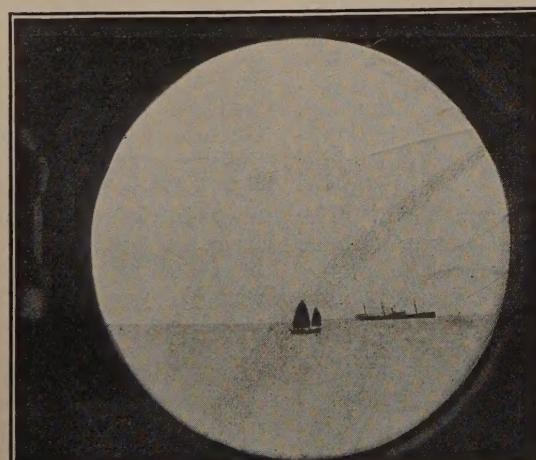
divers all about our ship, out of their canoes for the coins tossed overboard, and into the water like flying fishes, never losing their silver pieces. And now we are at "Raffles," looking out from our dark rooms into the streets blazing in the sunshine to as beautiful waters as there are anywhere in the world.

The straits at Singapore are like the Galata Bridge at Constantinople—everything passes there. If you have stood on the bridge between Pera and Old Stamboul and seen all the known races of earth come and go, in all their colors and costumes, you can understand Singapore, with every flag in all the world floating from the shipping that crowds these beautiful straits, and the streets of the city just as gaily adorned with the people of every land. The luxuriance of the foliage makes the gardens a dream of delight, and a motor ride in the moonlight of a hot February night by the lapping waters near the shores or out in the endless groves of rubber trees and palms is one never to be forgotten. Many missionary institutes are flourishing here. One of the great schools of the Far East bearing the name of Bishop Oldham, now a Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has its various departments adjacent to the park about the Government House.

The British and Foreign Bible Society has a fine residence

and office centrally located and embowered in a garden. Our Society was urged to take up work here some years ago but deemed it inexpedient. One of the most delightful evenings of my long journey I spent here in the home of the Rev. William G. Shellabear, the accomplished reviser and translator of Malay Scriptures. His Bible-room had a great desk and table in it which came all about him as he sat at it, so that he could have open before him at one time Hebrew and Greek Bibles and lexicons and a score of volumes in many languages. It was an institution like a Chinese font of type, but he, after all, was the institution. He gave up a fine lucrative position in the English military service that he might join the ministry and give himself to the translation of the Scriptures and the spiritual service of these peoples. His wife shares joyfully all his labors. The home is as the home at Bethany.

We could have stayed days and days at Singapore, and it looked at one time as if we should have to. No sailings—one little British India boat going to Rangoon, but it came in so crowded that applicants ahead of us were turned away. In a week a French boat might come. There was a Dutch boat due from Java, but it wouldn't stop *en route*. We cableled to Batavia, and happily they wired they would take us and leave us at Colombo. So good-bye to Singapore, the boys diving for coins again



OUT OF OUR Porthole

as we went up the sides of the great liner "Koning der Nederlander."

Greater Holland out here on the equator is as remarkable as the liberty-loving land of history. New Guinea, the Spice Islands—Borneo, Java, Sumatra—stretch away for forty-five degrees, as far as from New York to San Francisco. This great ship typifies the power and skill of these Dutch peoples. We saw no other ship its equal. Graciously the portrait of Queen Wilhelmina looked out upon the elegant dining saloon. The decks were broad and spotless; the captain a great navigator as his family before him. Back and forth from Amsterdam run these couriers of commerce. Negligée was as noticeable as evening dress on an English ship. Everybody was comfortable. There was a rule about not appearing on deck in your pajamas after eight in the morning or before ten in the evening, or to that effect. Tidy little Java boys with bright bandannas about their heads waited on you, and the coffee on deck has not its like on any other service, I am sure. It was a restful, idle life, and how we needed

it! Electric fans cooled the staterooms and zephyrs from the Indian Ocean fanned the decks.

We spent two or three days in Sabang, a harbor of Sumatra, *en route*, taking on coal and tobacco; of the latter, four thousand bales, and of the former, enough to take us around the Cape of Good Hope, for the captain had been ordered to be so prepared in case he could not get through the Suez Canal. It doesn't pay to get too excited on the equator, so we did not worry over the coal but turned to the interned German ships and the tree lizards, three or four feet long, that amused us hanging out of the branches; also the girls washing clothes in water running out of runnels over their heads and occasionally refreshing themselves ducking under the streams, and all the strange flora and other fauna that made walks ashore so interesting. But all came to an end, and one fine hot morning we were put ashore at Colombo and saw our Dutch ship sail away. May she avoid all mines and submarines and find her way safely to her destined haven.

## To California and Return

**A**JOURNEY to California is no longer a novelty. Thousands of travelers have taken it this summer. It leaves some very distinct impressions, not only of the vastness of our continent and its resources, but of the vastness of the Christian opportunity and the need for entering the open doors into new regions for the gospel conquest.

The Canadian-Pacific Railroad is a magnificent highway making Switzerland unnecessary to sight-seers who cannot cross the Atlantic. On the stupendous rock surfaces near Banff the fancy sees half-formed outlines, shadowy architectural detail as of palaces and cathedrals. One group resembles the massy pile of lower New York seen from a distance. Another is well called Cathedral Mountain. So, likewise, the rock foundation of the kingdom of God is laid and somewhat built upon; but the spiritual edifice one sees rather in outline and promise than in its final form. The following will suggest what cannot here be described fully.

At Vancouver it was a great pleasure for a brief space to be a guest informally of the British and Foreign Bible Society which, under the Rev. J. Knox Wright, D.D., maintains a wide-reaching distribution center there, and plans when the war is over, we understand, a worthy Bible House on that far shore. The Rev. Dr. Mark A. Matthews' church at Seattle, the largest in membership in the Presbyterian

Church (U. S. A.), has likewise a fine building and a web of skilfully organized industries for Christ and his Church. Dr. Matthews pledged the American Bible Society hearty co-operation.

San Francisco was aglow, not only with the Exposition, but with evangelism—but evangelism under difficulties. Under the guidance of the Committee of One Hundred (set on foot by the Federal Council of Churches), an evangelistic service in a "Tabernacle" has been maintained, the climax of its work, perhaps, being reached in the "Billy Sunday" meetings. It was also a pleasure to preach in the First Presbyterian Church of San Francisco and sit at the Lord's Table with its pastor, the Rev. Dr. William Kirk Guthrie, a descendant of the famous Scotch pulpit master.

The Bible Training School of Los Angeles is another sign of promise—nay, of accomplishment. It, too, has a magnificent building, costing, it is said, one-and-a-half million dollars—a hotel for students, thirteen stories high, permeated with a constant revival and issuing in numerous fruitful activities, all based on the impregnable rock of Holy Scripture.

One could but turn his back on all this reluctantly, the warm breath of the Southland still wrapping him as he crosses the desert on the Southern Pacific route to come back to the more prosaic and static East. J. F.

## Notes and Comments

**M**UST the Society retrench its work calamitously at the end of its hundredth year? that is—must we make and give fewer Bibles to a world hungry and starving? This startling question is wrung from us by the dwindling receipts for the first two-thirds of the year, as the table of receipts for August from four principal sources shows:

	August, 1914	August, 1915
Gifts from Auxiliaries.....	\$326 59	\$377 45
Legacies.....	2,254 83	10,290 00
Church Collections.....	1,073 12	1,946 93
Gifts from Individuals.....	1,800 32	849 12
	<b>\$5,454 86</b>	<b>\$13,463 50</b>
	Jan. 1, 1914, to August 31, 1914	Jan. 1, 1915, to August 31, 1915
Gifts from Auxiliaries.....	\$16,033 21	\$14,252 74
Legacies.....	70,807 04	45,150 27
Church Collections.....	43,102 71	39,607 29
Gifts from Individuals.....	19,197 94	14,055 37
	<b>\$149,140 97</b>	<b>\$113,065 67</b>

There is indeed a marked increase for August, 1915, as compared with August, 1914, but it is chiefly an increase from legacies; nor is it large enough to counterbalance the decreases for the preceding months of the year. The continuance of these decreases raises grave problems. Our home and foreign operations imperatively demand, if they are to be continued, a much larger revenue than we are receiving. Gifts from the living, as will be seen, are less by \$10,418.46 for the eight months just finished. Legacy receipts are less by \$25,656.77—a total of \$36,075.23 less than from all sources last year. Such a situation cannot continue. The available funds of the Society have already been drawn on—almost exhausted—under the pressure of the emergency and the appropriations have been dreadfully cut. In the near future we must somehow get more money or else cut deeper—more money or fewer Bibles. There is no other alternative. Do our friends wish us to celebrate our hundredth year by lessening the output of Bibles?

THE report of the China Continuation Committee, at its third annual meeting in Shanghai, has reached us. It presents a large body of valuable data, collated with painful care and detail and consisting of eight pamphlets dealing with the many phases of the subject. One tract is taken up, for instance, with the province of Kwangsi, its communications, climate, products, people, language, etc. A special committee reports on "Survey and Statistics"; another on "Self-support"; others on "The Training of Missionaries," on "Business and Administrative Efficiency," on "The Social Application of Christianity." Al-

together it shows a prodigious amount of labor and a scientific method throughout and reflects much credit on the missionaries engaged in it. There are, as the report shows, 5,563 missionaries, men and women, now at work in China.

THE *Canal Record*, published at Balboa Heights, Canal Zone, reaches us regularly, filled with statistics and other information both valuable and interesting. One does not need any pictures to see here the development of the great national waterway. The last number gives the Canal traffic in July as exceeding all previous months in number of vessels, cargo, net tonnage, and tolls; 170 ocean-going vessels passed through the Canal, which is 65 per cent greater than the average for the preceding months—93 going from the Atlantic to the Pacific, and 77 from the Pacific to the Atlantic, though the tonnage of the latter was larger than that of the former. British vessels outnumbered those of any other nation. The Rev. James Hayter, the Society's Agent for Central America, has just come from Panama, bringing with him the latest information as to our Bible work present and prospective.

THE Arcot Mission of the Reformed (Dutch) Church receives from time to time small grants from the Society intended for their Bible work. A recent letter from the secretary of the Mission says: "Now that two of our Arcot missionaries are on your Secretarial staff, we feel a closer bond than ever with your Society. They also will be able to supplement from their experience any statements we may be able to send you later."

Messrs. Scudder and Chamberlain are the members of "the staff."

A TOUCHING appeal from Mr. P. T. Lau, a student of the University of Pennsylvania, has been sent to us appealing for Christian sympathy with Chinese students, themselves Christians, in view of the distressing situation existing in China. It would not be proper for us to discuss national political questions here, but every Christian heart must respond to this appeal, signed by leading Chinese Christians:

"Brethren, pray for us, that in this trying time our faith may fail not; and that we may prove true Christians and true patriots and true friends of all mankind."

"With gratitude for all that we owe to our Christian teachers from America, we subscribe

ourselves, in behalf of our fellow Chinese Christians in the United States."

THE editors of the RECORD feel highly honored in giving to its readers the paper read at the World's Bible Congress, prepared under the direction of the Patriarch of Constantinople by three eminent Bishops of the Greek Church.

The Greek Church has clung with tenacious affection to the Greek Scriptures. Eighty years ago in the Government Gazette in Athens, a proclamation was published appointing the Septuagint translation of the Old Testament as the canonical translation to be read in the churches and used for the instruction of the people. The New Testament used is in Ancient, not Modern Greek. We have placed, therefore, John 3:16 at the end of the paper in Ancient Greek. It may be of interest to our readers to see what it looks like in the Modern form.

MODERN GREEK

*Διότι τόσον ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Τίὸν αὐτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.*

John 3:16.

St. John Chrysostom, Archbishop of Constantinople, being dead, yet speaks to the world in his Homilies (quoted on another page) which are part of the heritage of Christendom.

DR. HOWARD A. KELLY holds degrees from the Universities of Pennsylvania, Aberdeen and Edinburgh, and after being twenty years professor of obstetrics and gynecology in Johns Hopkins University has written works that have caused him to be "reckoned the most eminent of all authorities in his own field." In a published statement he tells how he was led by study "out of uncertainty and doubt into faith." The following, from *The Christian Advocate*, Nashville, is an extract:

"Perhaps one of my strongest reasons for believing the Bible is, that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me plainly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God—a God far removed from any of my natural imaginings. It also reveals a tenderness and nearness of God in Christ that satisfies the heart's longings and shows me that the Infinite God, Creator of the world,

took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races; and it is intellectual suicide, knowing it, not to believe it."

THE sympathies of the Bible House circle of friends and co-laborers have been drawn out in an unwonted degree to the Rev. Dr. George William Carter, Secretary of the New York Bible Society, who has suffered the loss of his beloved wife. Mrs. Urania M. Smith Carter was known for her many gifts and graces, both intellectual, social and spiritual. She was devoted to the work her husband was engaged in, editing without charge the leaflets of the New York Bible Society, among other things. Her personal charm of manner and presence was very great. Mrs. Carter's death occurred on Monday, September 13th.

THE Rev. Dr. Francis H. Marsten, for several years past Corresponding Secretary of the Massachusetts Bible Society, died August 2d, after a short illness. Dr. Marsten has spent most of his life as a pastor, his last pastorate being in New York City at the Bethany Presbyterian Church. He took a large interest not only in his own church or denomination, but in the wider aspects of religious work. His literary gifts were marked and his devotion to his work unquestionable. He was well known in the Bible House in New York, and his going from New York to Boston made an additional bond between the two Societies.

The Bible House staff will miss his occasional visits to New York.

The sympathies of the Board of Managers of the American Bible Society have been expressed to the Massachusetts Bible Society.

THE Thado-Kookee Pioneer Mission reports from Asansol, Bengal, India, that a dialect of the hill tribes has been reduced to writing, and a translation of the Gospel of St. John is now being made. The Mission was formed in 1910, and as a result of a copy of a Gospel sent to a heathen chief in the native state of Manipur, Assam, India. He sent a pathetic appeal for the sender to visit his people and establish work among them. The only literature so far printed is a small catechism. At present much work has to be carried on in the language of the neighboring hill tribe.

This indicates not only how the "naked Bible" opens new doors, but also that, although the Bible is already translated into some 500 languages, there are still cases where dialects have to be reduced to writing and translations made in them.

## The New Testament Among the Greeks

THE following paper, read at the World's Bible Congress, was prepared under the direction of the Patriarch of Constantinople by the three dignitaries of the Greek Church, whose names are signed thereto. It was written in Greek, and in the English translation, made by a Greek in Constantinople, preserves the flavor and atmosphere of this ancient church. The columns of the RECORD have rarely, if ever, contained just such a paper, officially prepared under the sanction of the Eastern Orthodox Synod of the Greek Church. We give it just as it comes to us, through a translation.

It seems to us that the American Bible Society has had a noble idea in proposing the convocation at San Francisco of a World's Bible Congress at the World's Fair, which is celebrating the completion of the grand work of the Panama Canal. All Christians will thus come in touch with one another under good auspices, on ground sacred to them all—this great, God-inspired Book of mankind whose power remains indestructible forever. The Ecumenical Patriarchate, having cheerfully accepted the fraternal request, gives through us a concise account of the beginning and evolution of the great influence of the New Testament on the Greeks.

Among all who believe in the Theanthropos, the Saviour and Redeemer of all men, our Lord Jesus Christ, the Greeks are acknowledged to have been, next to the Apostles, the loud heralds and learned preceptors of his divine teaching. The God-inspired books of the New Testament are written in the Greek language, the Old Testament having long previously been known to the world through a Greek translation. And it is manifest that the Lord's way of salvation was in various ways prepared for the nations by the learning and culture of the Greeks.

The religious Greek nation has from the very beginning strongly cherished the Sacred Scriptures as a household treasure, particularly the New Testament, which in it and through it became an everlasting possession to the world. It has never ceased studying it, as it considers it the best food of the mind. Logically investigating its contents in the light of the teaching of the Apostles and the Church fathers, it faithfully preserves in its heart the saving precepts of the Sacred Book. Witness to this are the numerous manuscripts of the

Holy Scriptures and particularly of the New Testament, preserved until our day, showing that a very extensive study, public and private, had been made of them. The Greeks of to-day are more generally using the New Testament in public worship, as well as in their homes and schools.

Who among theologians is not familiar with the old comments and critical researches on the Holy Bible, which are even now considered as very able? Such treasures as have been transmitted, valuable first of all to us, clearly show our forefathers' earnest and sagacious zeal for research, for knowledge, and for transmission without change of the indestructible divine truths. We believe, having been so taught by our fathers, that the sacred tradition of the Apostles and of the Church, which is a living fountain of the true faith, is consistent with Scriptural precepts and supported by Scriptural utterances. We have as the sources of our faith, the Holy Bible and sacred tradition, not at variance, but in accord with each other, proceeding from God and granted to us through our Church.

In later times, when, as fate would have it, culture and theology began to decline, the great respect for the Holy Scriptures, and particularly the New Testament, had in no way lost its vigor. The preaching of God's Word, continuing rich as ever, was interwoven with Scriptural teachings and sayings. Photius the Great, glorious among Patriarchs and sages, in homilies, in speeches, in his controversies with Amphilochius, in letters, in ecclesiastical hymns, in his "Myriobiblos," searches for and teaches Scriptural truth above everything else, and so waters with Scriptural floods the minds and hearts of all. Theophylactus, Archbishop of Bulgaria, Eumenius, Bishop of Trikke, Euthymius Zigabenus, and other ecclesiastical writers of those times, particularly Ioannes Damascenus, consider the careful study of the Holy Scriptures, and particularly of the New Testament, as a highly important duty.

In a word, the Greek nation, which during long centuries has been struggling for its faith and other ancestral inheritances, has always considered that unwavering piety and a pure life would insure advancement and promotion. Even when constrained by dire necessity to enter upon the downward path, it did not falter, nor would it consent to remain speechless and self-oblivious. It still valued very highly the God-granted wealth of the Holy Bible, which is the life-giving nurse of

the mind, and which strengthens soul and spirit. It greatly enjoyed the study of the immortal writings of the Ancient Greeks, but it also opened up untrodden paths of new needs, always searching for the best. As sailed on all sides, it eventually reached the depth of its misfortunes, an unprecedented bondage, long and dreadful.

Everything then appeared full of darkness and terror and misfortune, and much-famed Greek culture was ruthlessly driven away from its sacred hearths. In these violent whirlings of necessity, feeble lamps (the miserable remains of a former culture) dimly lighted at some places the sacred soil of the fatherland, which was harassed by all kinds of calamities. A dreadful mixture of evils threatened us with deluge and annihilation, while no one could or dared help. What was painful above all else, we were subjected to still more terrible distresses by our very brethren, thus receiving sorrow upon sorrow. The simple fact that we lived and preserved ourselves, holding our faith entire and our lives pure, was considered by the learned men of western Europe as a great wonder and a bright gift of divine favor.

An indomitable power animated and warned our fathers to preserve reverently these pure treasures of religion and life. This power was that of the Word of God, richly abiding in the hearts and minds of all. Preaching, which was never entirely extinct, as is gathered from many facts, was the source of great benefits. Gennadius II., surnamed Scholarius (1454-1456) first Patriarch after the fall of Constantinople, was a learned man and an eminent teacher, who never declined the task of instructing the masses. After him, Maximus III. (1476-1482), ninth Patriarch in scarcely one quarter of a century after the fall of the "Queen of Cities," was distinguished for his pastoral virtues. He used to preach from the pulpit every Sunday and holiday, charming the souls of the faithful, and explaining with wonderful eloquence the precepts and examples of the Holy Bible.

This Patriarch, caring with ardent zeal and patriotic affection for the preservation of the faith of the Orthodox Greeks who were under Venice, wrote to the Doge Mosenigo, begging that no wrong be done to the religion of the aforesaid Greeks. Writing in January, 1480, among other things he says: "If what I say may have any weight in your Excellent and Most Wise Council, be pleased to order that these persecutions and afflictions cease and that all be permitted freedom in their customs and in their faith." Besides Patriarch Maximus, there were other distinguished preachers of the Word of God in the "Queen

of Cities," as well as in other parts of the conquered territory, maintaining among the people piety and purity of morals.

Most valuable are these first fruits of the ardent zeal animating the generations just after the fall of Constantinople for faith and for instruction from the Holy Scriptures at times when the danger was greatest. For on all sides there was suffering and difficulty, so that great and untiring care was needed. While political and religious contests and wars were devastating a great part of Europe, the storm thereby caused was so disturbing to us that we could nowhere find peace or rest. Yet our forefathers did not despair or show culpable inaction; but untiringly instructed the people with sermons and other writings. They remained united and unshaken in the Divine Scriptures, particularly the New Testament, the sacred tradition of the Church being a great help to them.

Witness to these facts is borne by a great number of sermons and speeches, manuscript or printed, thickly studded with Scriptural sayings, especially from the New Testament. A pious and patriotic rivalry inspired those who could say and do what was necessary, as well as knew what was useful for keeping faith and life in their completeness. They would by no means suffer that the ancestral wealth of faith should be altered, either secretly or stealthily, or by violence and oppression; or that life should be blemished by various sophistries and falsehoods. For it was intolerable, as they were Greeks and had forefathers who had been loud heralds of the truth and wise preceptors of the heavenly teachings, to allow others to teach among them and use their people as a prey; and it was then that a great host of martyrs adorned and brightened their Church.

Everything in our public, as well as in our private life, has, during long ages, been imbued with hereditary piety, faith, and purity of morals. While serving under dire bondage our forefathers never slept, were never beguiled by enticements, nor blemished in the pure thoughts of their minds. And if some were (to use the words of the Apostle Peter) "led away by error," they did not, except a very few, "fall from their own steadfastness." They endured insufferable ills, but they "grew in grace and in the knowledge of our Lord and Saviour Jesus Christ." We shall, therefore, remain forever faithful to the principles handed to us down through the ages, which give splendor to our long and renowned national history, in which we humbly glory with eternal gratitude to God. We are justified in saying with the great Apostle of the nations: "We glory in tribulations, also, knowing that

tribution worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of (God is shed abroad in our hearts by the Holy Ghost, which is given unto us.)

Those who wish to carefully examine our institutions should know that among us the centers of piety, faith and purity of manners are three—churches, schools, homes. In these the Word of God, above everything else, nourishes all in piety and purity, the Theanthropos, our Lord and Saviour, always living among us and joining us in our efforts. We thus see that his holy religion incites us to do good, and so we will cheerfully suffer anything for it, as we judge that there is nothing more precious. And we shall say the truth in giving the assurance that even now wonderful things are accomplished by faith among us. For when it is steadfastly preserved, many such wonders can be accomplished through sacred images, fountains, and other sacred shrines, by ardent devotion and prayer.

This is not, however, the occasion for furnishing proofs of the faith prevailing among us, and now we will rather speak about the instruction of the faithful in the churches as within the scope of our theme. Practically speaking, it is from the Holy Bible and particularly from the New Testament, that everything is derived in our public worship—prayers, supplications and counsels. For quiet and calm teaching is imparted to all through hymns and readings. Most important are the readings from the Gospels, the Acts and Epistles of the Apostles, also the preaching of the Word of God, and the service of the Liturgy. A careful study will show that all are instructed, at common prayer and worship, and at all the other church services, through the Holy Scriptures, and especially the New Testament.

Much of what is found in the Holy Scriptures seems easily intelligible to Greeks, owing to their hereditary knowledge of them for centuries. By reason of the similarity of customs and the proximity of the Holy Land, where the great Miracle of divine condescension was performed, the Holy Scriptures are more easily understood by us. But we still more prize and honor the Holy Scriptures, and particularly the New Testament, because of the great trial to our faith sent to us in days of dark bondage. It is natural that a loved object should be better known to those who cherish it, on account of the strong yearning of their love. Such being our attitude toward the Scriptures, we imbibe greater consolation and strength from them. We also believe that the sacred paintings which have

long been honored among us and which constitute a great ornament to churches, are an important help in attaining a knowledge of the Holy Scriptures. And we know that paintings teach men many things.

If some things seem difficult to understand, both on account of the style and of the meaning, yet they become easily intelligible from being often read to us in a familiar language. We acknowledge that through the portions of the New Testament, the Psalms, and other books of the Old Testament which are read in the Church services, as well as through the hymns and prayers, our national language has been preserved from the great danger of utter destruction threatening it. We believe that our public worship has, both by its inherent meaning and by its language been a mighty dam against the torrent of destruction threatening our tongue, and a savory leaven sufficient to leaven the whole lump, as those well qualified declare. With eternal gratitude we declare this also to be a divine gift, as it saved nation, tongue, and faith, amid unprecedented dangers.

As we believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," we anticipate through it a gentleness of manners, purity of morals, and godly conduct. Through it the spiritual pastors, as "good ministers of Jesus Christ, nourished up in the words of faith and good doctrine" which they hear "in the church of the living God," "the pillar and the ground of truth," are endeavoring in a God-pleasing manner to instruct their flocks through words and deeds, preaching the Word of God "with all longsuffering and doctrine." All who preach in our Church know that they should say nothing as by their own authority, nor be satisfied with erroneous thoughts of their own, but should adjust their teaching to the general teaching of the Church. For God's Word will abide forever, and it is not right that it should be the object of erring human thoughts.

Together with churches, we consider schools to be sacred and we do not cease teaching in them our ancestral piety. In the old times of bondage, it was through piety as well as through other features of our ancestral culture that we attempted to impart freedom to the mind. Until recent times, instruction was given in various community schools from ecclesiastical books like the "Octoechos," the "Psalterion," and the "Apostolos." Through these instruction in the Holy Scriptures, direct or indirect, was imparted to

pupils, while the necessary grammatical and literary training was also attended to. This instruction in religious life, given in the schools through the Holy Scriptures, was assisted by what was suitably done in the homes. For "the church which is in the home" used to pray in a special part of the house, according to the readings appointed for churches. Books were placed in such domestic chapels side by side with the sacred images—the New Testament, ordinarily called the Evangelion, as well as other books like those above mentioned as being used in schools, preferably the "Orologion," the "Synopsis," the "Apostolos," and the Psalter." The children thus piously trained in their homes were eager to assist the church choirs by joining in the hymns, or by reading various selections, and the families were very happy in the privilege of hearing the melodious reading by their boys from the "Apostolos" at church. This is equally esteemed by us at the present day.

Also, in the higher schools of former times, the instruction imparted was for many reasons strongly imbued with the fragrant aroma of Biblical culture. Though the ordinary secular instruction was by no means neglected, the religious and theological character of the training, calculated to save the pupils from many and great dangers, was quite emphasized. Such was Greek education as fostered by the loving care of our mother Church down to the beginning of the nineteenth century, and a quickening breath of piety and ancestral faith was through it universally diffused. Men of science and distinguished scholars, both clergymen and laymen, who had been educated in different parts of western Europe, industriously, zealously and patriotically defended the precepts of their ancestral faith with great benefit to the nation.

This devotion on the part of the Greek nation to the study of the Holy' Scriptures, and particularly the New Testament, is strongly evidenced by the numerous and multiform editions printed by Greeks for the general use and profit of their countrymen. But our people, not contented with these alone, very often use also editions published by others. It would be a long and difficult task to make a list of the editions by Greeks of the New Testament, as a collection either of all its books arranged according to the special canon, or of the passages read in the churches from the Gospels and the Acts and Epistles of the Apostles. Though in some monasteries, even at this day, manuscripts are in use of the church readings from the Gospels and the "Apostolos," as well as of other ecclesiastical books, there are innumerable editions for

popular use in churches of readings from the Gospels and the "Apostolos," while new editions are being constantly produced. We have also many editions, old and more recent, of the complete New Testament, made by Greeks for the profit of their countrymen; and these are being multiplied day by day. The Bible societies, also, with admirable devotion and attention worthy of zealous imitation, have published in the generally accepted text (*Textus Receptus*) many cheap and easily obtainable editions of the New Testament, in immense numbers of copies, for distribution chiefly among Greeks. A very extensive use of these was made until recent times for study both in homes and in schools.

In the beginning of the twentieth century, after a previous preparation of about fifteen years, mainly during the rule of the late Patriarch Constantine V., of blessed memory, who even contributed a considerable amount to the expense, the publication was made (in many thousands) of copies of "The New Testament, by approval of the Great Church of Christ, Constantinople, 1904." This edition was superintended by a committee of three members, the Rev. Bishop of Sardis, Mgr. Michael, Principal of the National Greek College of Constantinople, the Rev. Bishop of Stavropolis, Mgr. Apostolos, Principal of the Theological Seminary of Halki, now Bishop of Serras, and Mr. Basil Antoniadis, Professor of the Theological Seminary of Halki, who acted as adviser to the committee. From the short preface to this edition it is understood that the committee had as its purpose "The restoration as far as possible of the oldest text of ecclesiastical tradition, and particularly of the tradition of the Church of Constantinople." The texts of manuscript Gospels and Acts of Byzantine times were taken as a basis for this work, although they had been ignored in the preceding editions of the New Testament. The text is unquestionably superior to the text of the editions made by the Bible societies, and it varies from the latter in two thousand readings. This edition, which surpassed in size all the previous editions published for general use, has been substituted in their place, and it is now being circulated everywhere among us, the Bible societies also engaging in its distribution. It was stereotyped, and a second edition was issued in 1912.

In much earlier times, as well as at the present day, there has been a continuous publication of various works and treatises which in many ways facilitate the study of the New Testament; ecclesiastical and social magazines contain much matter of Scriptural study, particularly from the Gospels, the

Acts, and the Epistles. There is a pious competition open to all for deeper study and knowledge of the New Testament, and the preachers in various places are giving their practical attention to this with praiseworthy zeal. Also a Dictionary of the New Testament was published in 1910 by the Rev. Sophronius Eustratiadis, Bishop of Leontopolis. In a word, the study of the New Testament is day by day making new progress, stimulated by the Theological Seminaries of Halki and Athens. Able professors of these seminaries publish important works on the books of the New Testament.

It would take too long to write with any precision in regard to the use of the New Testament among us. From an examination it becomes manifest that the Greeks have never failed to do, so far as possible, what would tend toward an extensive study and understanding of the New Testament and the consequent benefit of their people. A slight examination of the literature published among us during a long period would show that until about the beginning of the nineteenth century many such writings, original and translated, had been printed. Since that time new inspiration has given fresh vigor to the efforts made for more efficiently educating our people and effecting a general reformation. This is the bright fruit produced mainly by the immortal, extensive, and laborious efforts of the Greek mind, which is always eager for improvement and progress, and believes that such fruit is happiness for all.

These are facts which are manifest now as they have been in the past. Especially during the last fifty years, our whole life has been vigorously pushing forward and improving in education, the arts, and the sciences, which are the bright fruits of prosperity. Religion and purity of morals, as based on the virtues of our forefathers, are day by day exhibiting a further development and vitality, from which a practical benefit to our people is derived. Besides the religious lessons (mostly Scriptural) given to students of schools and colleges in ordinary education, a precious book is given to them, a superior guide to morality and faithfulness—the New Testament in the original text, competently explained by the teachers. Thus the divine sayings come within reach of the families and of the masses

through the schools and through the preaching of the Word of God.

The following may be considered as special indications of the great love and reverence felt by Greeks for the New Testament. Many among us have very small copies of the New Testament, commonly called Evangelion, as already mentioned, specially printed for this purpose, which they call "Divine Keepsakes," and constantly keep on their persons, believing them to be lifelong, unconquerable guardians and treasures. This is more extensively in use among inhabitants of small towns and villages, and according to an old custom. Again, many of our people, even though bearing witness to the truth in law courts, are very reluctant to place their hands on the Divine Gospel, as it is required by law, as they consider this a very great sin. Another custom proving the great devotion to the New Testament, is the reading of the four Gospels by ecclesiastics in families, on some occasions. This is sometimes done in churches also, particularly in the first days of the Holy Week of Lent.

These facts, O honored lovers of the Holy Scriptures and precious brethren in the faith of the Theanthropos, our Redeemer, we have considered good to lay down before you very concisely, fulfilling a respected Patriarchal command. As long as Greeks declare the Lord Jesus Christ to be the Redeemer and Saviour of mankind, and lay their hopes on him alone, the New Testament, this revered, God-inspired Book, wherein his world-redeeming work is exposed to all, shall be highly precious and dear to them. For the Greeks, the Theanthropos, our Saviour, is inseparably connected with the New Testament, which proclaims him to the world. Having indelibly stamped on their minds the long struggles and sufferings of their forefathers for the Lord and for the God-granted book which speaks of him, they shall never cease to say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." And these words of eternal life are treasured in the New Testament for the salvation of all.

(Signed) Basil, *Bishop of Nicea.*

(Signed) Michael, *Bishop of Sardis.*

(Signed) Germanos, *Bishop of Seleucia.*

Constantinople, May 25, 1915.

Οὗτοι γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον,  
ἀστε τὸν νὺν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα  
πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ᾽  
ἔχῃ ζωὴν αἰώνιον.

*Ancient Greek, John 3:16.*

## From the Front in France

**M**R. J. Dardier of the Evangelical Society of Geneva, to whom was recently sent \$250 of the fund contributed by the Sunday-school children of America, sends the following report:

I have received and read with lively interest your letter of the 7th instant, accompanying your check for \$250 in favor of our colportage work in France. Enclosed you will find the receipt which our treasurer sends you.

Here are some statistics which our secretary, Mr. Burnat, has prepared. Although incomplete, they will give you some idea of that which we have put into circulation in France during the year 1914-1915.

### Report on Colportage

When the terrible events of last August came to overturn Europe, our colportage work was following tranquilly its labor of peace. Our colporteurs, numbering forty-six, were scattering good seed from the north to the south of France. They had then sold 955 Bibles, 3,724 Testaments and 9,156 portions. From October, 1914, to March, 1915, we have distributed

about 6,000 New Testaments and 200,000 portions, but these figures are not yet complete.

P.S.—Here is an extract from a letter from one of our colporteurs which you will read with interest and which is well fitted to encourage all who work at the dissemination of the Holy Scriptures:

"A soldier who had received a New Testament fell upon the battlefield in front of his captain who said to him, 'My poor friend, what would you like me to do for you?' The soldier answered, 'There is no longer anything more to be done, Captain. Perhaps you will be so good as to tell my mother that I die in peace. I go to meet my Saviour. It is this book which gives me the assurance that I shall go to heaven. Will you please thank the missionary who gave it to me in Algeria, and send the book back to him?' The captain wrote shortly afterward to the servant of God, and after relating to him the death of the soldier, he added: 'A book which helps our soldiers to die must be very precious; consequently I take the liberty of keeping this book.'"

• • •

## "How Much? How Much?"

(An incident of Scripture distribution in Honduras)

**W**E had laboriously climbed the mountain to a place called El Venado, meaning in Spanish "the deer." We had come all the way on foot, supposing we might get on better unmounted and come into closer contact with the people. But a United States army knapsack, crammed with hammock, blanket, clothing and books, packed twelve long miles up a steeply ascending mountain bridle path, we found to be no joke; so, leaving the bulk of our burden at "the place of the deer," we continued on light to a town a league beyond and higher up, called "Agua Colorada," or Redwater, as we would say in English.

By way of introduction we made some inquiries of the first persons we met as to why the place came by its name, etc., and as we were talking a voice called out from the mud house before which we stood, asking who we were and ordering that we be shown in. We entered and found an old, old man (he was 88, he afterward told us) stretched upon a rude bed, his limbs distorted and his fingers horribly twisted with rheumatism. He told us he had lain in that condition for more than thirty years and asked of us an alms, which we ungrudgingly gave. After a few words

of general conversation he asked us our business, or calling. I told him I was an "evangelista," and my companion a mechanical engineer. As soon as he heard this last he asked one of the young men present to bring in a sewing machine that was in need of repairs. It proved to be a hand-power Singer, of recent model, which for some reason could not be made to "go." It had belonged to his daughter, he told us, and with it she had been able to take care of him; now she was dead and the machine could be no longer made to work. My companion soon found the cause of the difficulty—a misplaced screw—and the old man fairly laughed as we saw the wheel going merrily round again. It had been in nobody knows how many hands before, and all present were greatly surprised at the ease and rapidity with which my friend discovered and corrected the defect.

The complimenting (on their part) over, I said, "Now we have finished the secular part of our business, let us come to spiritual matters," and commenced to speak to him of God and the salvation that is in his Son, Christ Jesus. At the first pause he started in reciting long portions of the Romish Catechism, correctly, and without hesitation. He was un-

ble to read but must have had a remarkable memory, coupled with an intelligent mind. When he had finished I said, "Yes, much of what you have recited is very good but I have something better; you have been repeating the words of fallible man; I have here the words of the eternal and true God." And I drew forth from my pocket a copy of the New Testament. After telling the old man what it was I said, "If you wish I will read you a chapter from this book of God." He assented heartily so I turned to the Book of Acts and read to him the tenth chapter, the story of Cornelius, the Roman army officer, his alms and prayers and the vision shown him, his sending for Peter, the preaching in his house and the resultant blessing. The old man could not refrain his ejaculations as I went through the chapter, and his remarks were at once reverent and intelligent, and he evidently drank in every word of the story, hearing as he probably was for the first time in his life, the very Word of God, written.

As soon as I closed the book he asked eagerly and almost excitedly, "*Cuanto vale? Cuanto vale?*" (How much? How much?) We of course would take no price from him, so he was presented with the precious volume. (Oh, how delighted the poor old cripple appeared! He placed it carefully under his pillow and promised to get his neighbors to read it to him with the tracts we left with him. We sought to instruct him further in God's way of saving sinners by grace through faith in the blood of his dear Son shed on the cross of Calvary. Then after the singing of a few hymns and prayer we left him with his newfound treasure and the God who knows how to have compassion on the ignorant and them that are out of the way.

On emerging from the house we found almost the whole town in the street awaiting our

approach. The news of the quick repair of the sewing machine and what followed had spread over the whole community and we were "men wondered at." We were asked to examine and if possible repair numerous other machines and things out of commission, which we firmly but politely refused to do, wishing to get at once to the great business for which we had hiked it so toilfully fifteen miles up the mountain. We were invited into the principal store of the place, where with the owner's consent we read the Word, sang gospel hymns, preached and prayed. The place was crowded and all the dooways filled. To those who could read we gave tracts setting forth in simple language the way of salvation through Christ. To the schoolmaster who was present we gave a special assortment, and placed a number of copies of the Gospel by John.

The above is a typical incident of the work of Bible circulation in Central America. It is the colporteur's work to get the Word to these out-of-the-way places and put it into the hands of hungry souls. He is the forerunner, a sort of spiritual advance agent for the missionary, and only eternity will reveal all the blessing that has come to benighted souls through the reading of God's Word brought to the doors of those to whom the priests of Rome have denied the lamp of life. Who can tell what soul-longings that rheumatic old man on the mountain top had had for many long years, waiting for the moment when God should send to his door the messenger with His Message written in the tongue wherein he was born. We expect to meet him in the glory above, no more deformed with disease but in a body of glory, even like to that of his Lord, who sent him at almost the last moment of his gloom-enshrouded life the Light that makes glad, that instructs, that counsels, that saves!



A HONDURAS VILLAGE

## BIBLE SOCIETY RECORD

EDITORS, . . . . . *The Secretaries*

New York, October, 1915

### AMERICAN BIBLE SOCIETY

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundredth year was called to meet at the Bible House, New York, Thursday, August 5, 1915, at 3.30 p.m., but for want of a quorum no business was transacted.

The fifth stated meeting of the Board was held in the Bible House, New York, at 3.30 p.m., Thursday, September 2, 1915, President James Wood in the chair.

Devotional exercises were conducted by the Rev. J. Preston Searle, D.D., who read a portion of the one hundred and nineteenth Psalm, after which he offered prayer.

The minutes of the third stated meeting of the Board of Managers were read and approved.

Letters were presented from Judge Robert F. Raymond, of the Superior Court, Boston, and Mr. B. Preston Clark, Treasurer of the Massachusetts Bible Society, accepting their appointment as Vice-Presidents of the American Bible Society.

A letter was also presented from General Hugh L. Scott, of the War Department, Washington, D. C., regretting that he was unable to accept his appointment as Vice-President for want of time.

The Committee on Foreign Agencies in its minutes, dated July 30th, reported the receipt of letters from all the Foreign Agents regarding the Society's work abroad, which is generally encouraging notwithstanding the disturbed conditions due to the war.

The Board approved the recommendation of the Committee on Auxiliaries and Home Agencies in its minutes, dated September 2, 1915, regarding the tentative appointment until April 1, 1916, of a sub-Agent in Seattle, Wash., under the direction of Mr. Mell, and co-operating with the Rev. Mark A. Matthews, D.D., of the First Presbyterian Church of Seattle.

The Committee presented a full minute regarding the World's Bible Congress held in San Francisco August 1 to 4, 1915, and also

concerning the interesting conference of the Home Agency Secretaries which was held in San Francisco immediately following the Congress (August 5th and 6th).

The Secretaries reported the following consignments from the Society's Foreign Agencies during July, 1915.

To Brazil, 2,800 volumes, valued at \$1,094.85; to Central American, 921 volumes, valued at \$355.98; to Japan, 25 volumes, valued at \$27.61; to La Plata, 12,730 volumes, valued at \$1,992.10; to Mexico, 12,260 volumes, valued at \$538.36; to West Indies, 2,704 volumes, valued at \$116.83. Total, 31,440 volumes, valued at \$4,125.73.

During August as follows:

To Brazil, 7,159 volumes, valued at \$2,028.95; to Central America, 5,128 volumes, valued at \$490.51; to La Plata, 7,680 volumes, valued at \$1,481.59; to Mexico, 23,010 volumes, valued at \$740.19; to West Indies, 4,334 volumes, valued at \$533.50. Total, 47,311 volumes, valued at \$5,274.74.

The number of books issued from the Bible House during the month of July was 248,551 volumes, and during August 195,278 volumes.

### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

### THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*

### Deceased Life Members

Rev. A. F. Countryman, Benson Center, N. Y.  
John D. Gallup, Melrose, Conn.  
J. B. Reid, Greenville, Ill.  
George B. Massey, Watertown, N. Y.  
Miss Mary E. Arrowsmith, Plainfield, N. J.  
Rev. H. P. Bond, New Franklin, Mo.

## RECEIPTS IN AUGUST, 1915

## LEGACIES

Brake, Phebe M., late of Lyons Farms, N. J.	\$40 00
Beasle, Joshua, late of Richland Co., O.	10,250 00
	<b>\$10,290 00</b>

## LIFT SUBJECT TO LIFE INTEREST

Gardner, Dr. Miriam	\$350 00

## GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Adair, W. M., Sterling, Kan.	\$2 00
Friend, Roselle, N. J.	50 00
Friend, Tamora, Neb.	5 00
Alldred, Mr. and Mrs. John, Pittsburgh, Pa.	10 00
Allen, A. J., Kinsman, O.	3 00
Allen, J. T., Beaver Falls, Pa.	1 00
Anderson, Mrs. H. B., Norfolk, Va.	10 00
Armstrong, W. A., Loyalton, Cal.	1 00
Ashley, H. H., Wilkesbarre, Pa.	1 00
Ashman, E. N., Philadelphia, Pa.	1 00
Baird, Miss Jennie M., and Parents, Osceola, Ia.	31 15
Becker, Anna, Los Angeles, Cal	5 00
Behee, J. L., Wilkesbarre, Pa.	50 00
Beideman, D., Wilkesbarre, Pa.	2 00
Bell, J. C., Wilkesbarre, Pa.	1 00
Bitler, Mrs., Fort Wayne, Ind.	3 00
Bixby, C. W., Wilkesbarre, Pa.	2 00
Bloecker, Mrs. Christine, Sylvan Grove, Kan.	1 00
Bohannan, E. P., Richmond, Va	50 00
Boyd, Rev. E. A., Manitowoc, Wis.	50 00
Brandon, Mrs. E. F., Wilkesbarre, Pa.	50 00
Browne, Joseph M., Pittsburgh, Pa.	25 00
Brownscomb, Mrs. F. A., Wilkesbarre, Pa.	2 00
Brubaker, E., Philadelphia, Pa.	1 00
Butler, Edwin, Wilkesbarre, Pa	1 00
Campbell, Mrs. Emily S., Grant Park, Ill.	5 00
Carpenter, B. G., Wilkesbarre, Pa.	1 00
Carr, Mrs. R. B., Wilkesbarre, Pa.	1 00
Cash.	15
Bassady, W. J. V. H., Muncie, Ind.	60 00
Caughlin, Clarence, Wilkesbarre, Pa.	1 00
Caughlin, J. M., Wilkesbarre, Pa.	1 00
Chandler, C. H., Scranton, Pa.	2 00
Chase, R. A., Scranton, Pa.	1 00
Christensen, E. K., Conway, N. D.	10 62
Clift, C. E., Wilkesbarre, Pa.	4 00
Conklin, Mrs., Fort Wayne, Ind.	25
Cooley, C. H., Manchester, Ia.	1 00
Cooper, Mrs. Mary W., Lima, Ind.	5 00
Coulter, Col. Richard, Jr., Greensburg, Pa.	10 00
Coverdale, Mrs., Fort Wayne, Ind.	25
Cowan, Rev. E. P., D.D., Pittsburgh, Pa.	3 00
Crane, F. L., Scranton, Pa.	1 00
Darling, Thomas, Wilkesbarre, Pa.	1 00
De Jong, Peter B., Alton, Ia.	5 00
Dimmick, J. Ben, Scranton, Pa.	25 00
Farnhum, Alexander, Wilkesbarre, Pa.	2 00
Fitch, In memory of Mrs. Harriet F. Lansing's and Dr. Charles F. Fitch's mother, Mrs. Caroline C., Albany, N. Y.	60 00
Ferrall, Ralph, Wilkesbarre, Pa.	1 00
Fraley, Mrs. Joseph, Wilkesbarre, Pa.	50
Garman, Mrs. Judge, Wilkesbarre, Pa.	1 00
Gates, Mrs. L. A., Wilkesbarre, Pa.	50
Gaylord, Miss Martha, Oskaloosa, Ia.	2 00

Gormley, Mrs. E. M., Pittsburg, Pa.	\$5 00	Underwood, Mrs. D., Fort Wayne, Ind.	\$1 00
Grafton, Rev. C. W., Union Church, Miss.	10 00	Vanderwater, I. R., Long Beach, Cal.	1 00
Grandby, Dr., Fort Wayne, Ind.	50	Van Horn, Miss Mae C., Wilkesbarre, Pa.	50
Harper, S. B., Pittsburg, Pa.	1 00	Wadhams, Ralph, Wilkesbarre, Pa.	2 00
Hetrick, Mrs., Fort Wayne, Ind.	50	Walters, Christian, Wilkesbarre, Pa.	2 00
Hooper, Mrs. W. A., Rochester, Pa.	2 00	Wheaton, F. W., Wilkesbarre, Pa.	2 00
Hopkins, Rev. H. M., Sealy, Tex.	1 00	Wheeler, Mrs. Joseph, Shelby, N. C.	5 00
Howe, L. H., Wilkesbarre, Pa.	5 00	White, W. D., Wilkesbarre, Pa.	3 00
Howell, Mrs. J. H., Wilkesbarre, Pa.	1 00	Williams, Mrs. Addie, Jacksonville, Ill.	1 00
Humbleby, John, Wilkesbarre, Pa.	1 00	Wilson, James L., Philadelphia, Pa.	5 00
Idle, H. Harrison, Hot Springs, B. C. For Mexico	95	Woods, W. H., Fort Calhoun, Neb.	5 00
J. L. W., Freeport, N. Y.	1 00	Worden, Mrs. C. H., Fort Wayne, Ind.	2 00
Jamison, Mrs. Catherine A., Pittsburg, Pa.	50 00		10 00
Johnson, Mrs. George P., Wilkesbarre, Pa.	5 00		
Kays, Mrs. M. R., Scranton, Pa.	5 00		
Kister, O. F., M. D., Wilkesbarre, Pa.	1 00		
Kulp, Mrs. George, Wilkesbarre, Pa.	1 00		
Langdon, Wm. M., Asheville, N. C.	5 00		
Larned, Frank, Wilkesbarre, Pa.	5 00		
Lazear, Thomas C., Pittsburg, Pa.	5 00		
Loup, Charles W., Clementon, N. J.	5 00		
McClelland, R. W., M. D., Pittsburgh, Pa.	5 00		
McKaye, J. A., Fort Wayne, Ind.	10 00		
McLean, Wm., Wilkesbarre, Pa.	5 00		
Mackay, A. R., Scranton, Pa.	1 00		
Miller, John D., Greensburg, Pa.	5 00		
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O'Neill, J. K., Winchester, Kan.	30 00		
Paden, George M., Pittsburg, Pa.	2 00		
Pard, Miss Eleanor G., Pittsburg, Pa.	20 00		
Parkhurst, F. E., Wilkesbarre, Pa.	3 00		
Powell, Mrs. P., Wilkesbarre, Pa.	25		
Rafferty Estate, The, Pittsburg, Pa.			
Ransom, Rev. Albert R., Bone Gap, Ill.	10 00		
Reid, Mrs. Elizabeth, Englishtown, N. J.	2 50		
Rice, Hon. Judge, C. E., Wilkesbarre, Pa.	5 00		
Rising, In memory of the late Mrs. Mary M., Chicago, Ill.	5 00		
Roberts, S. E., Wilkesbarre, Pa.	50		
Roberts, Mrs. S. E., Wilkesbarre, Pa.	50		
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	1 00		

## CHURCH COLLECTIONS

## ALABAMA

Woodlawn, Pres. Ch.	\$3 20
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## ARKANSAS

Hope, First Pres. Ch.	10 00
Monticello, Pres. Ch.	10 00

## CALIFORNIA

Hollister, Meth. Ep. Ch.	6 00
Petaluma, Union Meeting	1 50

## COLORADO

Denver, Berkley Pres. Ch.	1 00
Grant Ave, Meth. Ep. Ch.	20 00
Peckham, Meth. Ep. Ch.	2 00

## CONNECTICUT

Thompsonville, Meth. Ep. Ch.	2 00
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## DISTRICT OF COLUMBIA

Washington, Central Pres. Ch.	4 75
Second Pres. Ch.	65

## FLORIDA

St. Cloud, Livingston Meth. Ep. Ch.	4 00
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## GEORGIA

Atlanta, Central Pres. Ch.	4 42
" Fort St. Meth. Ep. Ch.	5 00
" Imman Park Pres. Ch.	36
" North Ave. Pres. Ch.	3 20

## IDAHO

Eagle, Meth. Ep. Ch.	1 00
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## ILLINOIS

Carthage, First Bapt. Ch.	4 76
" First Christian Ch.	4 76
" First Pres. Ch.	4 76
" Trinity Luth Ch.	4 76
" Zion Luth. Ch.	4 76

## CENTRAL ILLINOIS CONF., MISSION FOR DEAF, METH. EP. CH.

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Pres. Ch.	1 80
Gainesville, Pres. Ch.	1 15
Greensboro, Pres. Ch.	1 00

## IDAHO

Eagle, Meth. Ep. Ch.	1 00
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## ILLINOIS

Carthage, First Bapt. Ch.	4 76
" First Christian Ch.	4 76
" First Pres. Ch.	4 76
" Trinity Luth Ch.	4 76
" Zion Luth. Ch.	4 76

## CENTRAL ILLINOIS CONF., MISSION FOR DEAF, METH. EP. CH.

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00
" Langley Ave. Meth. Ep. Ch.	5 00
" Mission for Deaf, Meth. Ep. Ch.	2 00
" New First Cong. Ch.	17 33
" Ridgeway Pres. Ch.	5 00

## ILLINOIS

Decatur, E. Atlanta, Meth. Ep. Ch.	1 00



<tbl\_r cells="2" ix="3" maxcspan="1

## INDIANA

Fort Wayne, Ch. of God.....	\$ 2 80
Greensburg, Pres. Ch.....	4 79
Northwestern Indiana Conf., Mission for Deaf, Meth. Ep. Ch.....	
	1 00

## KANSAS

Ekhart, Meth. Ep. Ch.....	1 00
Hartford, Meth. Ep. Ch.....	2 00
Protection, Meth. Ep. Ch.....	4 00

## KENTUCKY

Harrodsburg, United Pres. Ch..	5 00
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## MARYLAND

Oakland, Pres. Ch.....	8 54
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## MASSACHUSETTS

Petersham, Cong. S. S.....	3 45
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## MICHIGAN

Alma, First Pres. Ch.....	10 00
Detroit, Jefferson Ave. Pres. Ch	20 00
Flint, Garland St. Meth. Ep. Ch	19 00

Grand Rapids, St. Paul's Meth. Ep. Ch.....	12 00
Kalamazoo, Junior League Stockbridge Ave. Ch.....	75
	10 00

## MINNESOTA

Eden Prairie and Bloomington, Meth. Ep. Ch.....	3 00
Minneapolis, Minnehaha Meth. Ep. Ch.....	2 00
	1 00

## MISSISSIPPI

Hattiesburg, Bay St. Pres. Ch...	1 00
Learned, Lebanon Pres. Ch.....	60
Taylor, Sand Spring Pres. Ch...	5 20
Union Church, Pres. Ch.....	1 57
Vaiden Ct., Meth. Ep. Ch.....	4 00

## MISSOURI

Farmington, Pres. Ch.....	1 20
Florida, Pres. Ch.....	63
Helena, Meth. Ep. Ch.....	4 00
Irondale, Pres. Ch.....	50
Liberty, Pres. Ch.....	1 00

Odessa, Pres. Ch. Woman's Miss. Soc.....	60
Pleasant Hill, Pres. Ch.....	37
Slater, First Pres. Ch.....	2 00
	48 00

## MONTANA

Montana Conf., Meth. Ep. Ch.....	17 85
NEBRASKA	
Brownlee, Meth. Ep. Ch.....	1 00
Hastings, First Pres. Ch.....	5 00
North Loup, Meth. Ep. Ch.....	6 00

Scraper, Cong. Ch.....	10 38
	4 00
NEW JERSEY	
Basking Ridge, Bishop Janes Meth. Ep. Ch.....	4 00
Bloomfield, First Pres. Ch.....	7 00

Hillsburgh, Ref'd Ch.....	37 43
Kingston, First Pres. Ch.....	8 00
Mount Holly, First Pres. Ch.....	1 07
North Branch, Ref'd Ch.....	37 32
Plainfield, Crescent Ave. Pres. Ch.....	25 00

Princeton, First Pres. Ch.....	5 93
Salem, First Pres. Ch.....	52 75
	18 75
NEW YORK	
Brooklyn, Flatbush Pres. Ch.....	7 98

Canisteo, First Pres. Ch.....	15 00
Danville, Meth. Ep. Ch.....	2 00
Georgetown, Meth. Ep. Ch.....	5 00
Johnstown, First Pres. Ch.....	10 00
Leona, Meth. Ep. Ch.....	4 00

Minnewaska, Services at Cliff House.....	7 00
Rensselaer Falls, Meth. Ep. Ch.....	6 00
Ticonderoga, First Meth. Ep. Ch.....	7 00
West Camden, Pres. Ch.....	7 00
	11 81

NORTH CAROLINA	
Asheville Presbytery.....	
Duke, Sardis Pres. Ch.....	
Franklinville, Meth. Ep. Ch. South.....	
Lameron, Pres. Ch.....	1 61

Oak Hill, Pres. Ch.....	20
Powder Mill, Pres. Ch.....	1 00
Ramseur, Meth. Ep. Ch. South.....	6 17
	1 00
NORTH DAKOTA	

Milnor, Meth. Ep. Ch.....	10 00
OHIO	
Caldwell, Meth. Ep. Ch.....	3 03
Cincinnati, Clifford Pres. Ch.....	26 50
Dayton Presbytery.....	5 00

Franklin, Meth. Ep. Ch.....	6 00
Norwood, Pres. Ch.....	6 00
	1 00
	8 54
	1 00

## Salem, First Pres. Ch.....

Southeast Ohio Conf., U. B. Ch. in Christ.....	\$ 8 00
	57 53

## OKLAHOMA

Broken Bow, Miss. Bapt. Ch.....	1 00
	4 50

## PENNSYLVANIA

Athens, First Pres. Ch.....	1 00
Eldred, First Meth. Ep. Ch.....	1 00
Franklin, First Pres. Ch.....	7 48

Hartleton, Union S. S.....	5 00
Ingram, First Pres. Ch.....	10 00
New Albany, Meth. Ep. Ch.....	2 00

Oil City, First Pres. Ch.....	5 45
Philadelphia, Germantown, First Pres. Ch.....	21 47
" Tabernacle Pres. Ch.....	6 68

" Woodland Pres. Ch.....	12 00
	12 00
	12 00

Ch.....	12 00
Pittsburgh, Herron Ave. Pres. Ch.....	1 00
Reading, First Pres. Ch.....	15 00

Scranton, Calvary Ref'd Ch.....	2 50
State College, Pres. Ch.....	7 35
Steelton, First Pres. Ch.....	1 42

Williamsport, Pres. Ch. of the Covenant.....	10 00
York, First Pres. Ch.....	12 00
	12 00

SOUTH CAROLINA	
Abbeville, Pres. Ch.....	1 58
Chester, Purity Pres. Ch.....	2 41
Columbia, First Pres. Ch.....	1 70
Darlington, Pres. Ch.....	2 20

Dillon, Pres. Ch.....	50
Johnston, Pres. Ch.....	1 25
Lancaster, Pres. Ch.....	1 85
Rock Hill, First Pres. Ch.....	62
Winnsboro, Scion Ch.....	65

SOUTH DAKOTA	
Hot Springs, Meth. Ep. Ch.....	2 00
	2 00
	2 00
	2 00

TENNESSEE	
Antioch, Christian Ch.....	2 00
Bethesda, C. P. Ch.....	1 50
Chapel Hill, Meth. Ep. Ch.....	1 60
Cleveland, First Pres. Ch.....	1 84

Germantown, Pres. Ch.....	23
Knox Co., Churches.....	60
McMinnville, Main St. Pres. Ch.....	5 00
	5 00
	5 00

TEXAS	
Corsicana, First Pres. Ch.....	66
Dallas, Oak Cliff Pres. Ch.....	17 85
Goville, S. S.....	2 00
Jackboro, Meth. Ep. Ch. South.....	8 00

Lancaster, Pres. Ch.....	54
	2 85
	2 85
	2 85
	2 85

VIRGINIA	
Bristol, Central Pres. Ch.....	1 54
City Point, St. John's P. E. Ch.....	5 00
Lexington, Pres. Ch.....	3 40
Middlebrook, Bethel Pres. Ch.....	2 57

Richmond, Porter St. Pres. Ch.....	1 00
Waynesboro, Pres. Ch.....	2 00
Woodstock, Pres. Ch.....	1 92
	1 92
	1 92

WASHINGTON

# CASH STATEMENT FOR AUGUST, 1915

## RECEIPTS

from	Legacies	\$10,290 00
Individuals	357 15	
Churches	709 77	
Auxiliaries, as Gifts	216 83	
Perpetual Trusts—Income	14,040 00	
Bible House Rents	4,408 26	
Income from Available Funds Interest	68 44	
Sales by Foreign Agents	100 00	
Sales of Bibles Donated	118 08	
Home Agencies	9,651 33	
Manufacturing Department—Sales of Waste Material, etc.	43 39	
Salesroom—Cash Sales	1,152 29	
Auxiliaries—For Books	1,297 46	
The Trade	803 58	
European War Fund	28 55	
Million Nickel Fund	1,000 00	
Bills Payable—Borrowed from Bank	25,000 00	
Trust Funds	350 00	
for Transmission Abroad	213 98	
from "Bible Society Record"	2 02	
Sundries	69 50	
	\$69,910 63	
Cash Balance from July, 1915	\$ 2,661 55	
	\$72,572 18	

## DISBURSEMENTS

For Cash to Foreign Agents	\$711 68
Bills Exchange Paid	12,839 66
Home Agencies	8,549 59
"Bible Society Record," Postage, etc.	1 80
Library Expenses	92 48
Legacy Expenses	365 25
Translation and Revision	1,000 00
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	2,430 54
General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	4,359 51
Manufacturing Department—Material, Wages, etc.	18,562 95
Depository—Salaries, Boxes, Cartage, etc.	1,761 11
Salesroom Expenses	31 20
Pensions	324 16
Income Available—Interest on Loans	2,211 10
Million Nickel Fund	964 36
Paid Beneficiaries—Annuities	249 00
Panama-Pacific Exposition	686 58
Centennial Expenses	505 00
Bible for Japanese Majesties	194 05
Diffusion of Information—Pamphlets, Leaflets, Reports, etc.	30 00
Trust Funds Invested	500 00
	\$56,310 02
Cash Balance to September, 1915	\$16,262 16
	\$72,572 18

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